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The American Friend

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New Series
Vol. XXXIII No. 13

Voyage to the Infinite

The waterlilies float and sway
Superb beneath the golden day.

Like galleons tiered of ivory,
Transplanted from an ancient sea,
They bear within each gleaming hold
Ingots of pollen-dusty gold.
Only that buccaneer, the bee,
Boards them on this quiet sea;
Or with light dipping paddle, I
Shadow their turquoise second sky.
O splendid convoy of the sun,
Where is the port to which you run?

"Across the summer,—strong and frail,—
Steadfast from God to God we sail."

E. Merrill Root.

Three Centuries of the Society of Friends
Near 1645 — to 1945

The Five Years Meeting Sessions — October 17-23

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For July 8—Man's Failure and God's Promises

(Genesis 5:5-7, 8:1,4,18, 20-22)

BEAUTY FOR ASHES

It is my opinion that we are prone to talk too glibly about man's failures and sins over against God's goodness and perfection. If we hold that God is the creator of all things then we must include man as he was in the beginning and is today. According to the Bible story, man with all his possibilities of failure was the crowning act of creation and God looked upon his works and pronounced them good. Those who would constantly magnify man's failures evidently fail to see that they are at the same time reflecting on man's Creator. The very fact that man was made a free moral agent does not alter the case, since that, too, was an act of creation.

Did God make a mistake when he put the tree of knowledge in the garden? Would it have been better to have kept temptation from Adam and Eve? The answers to these questions are not simple, and they are raised here not because I have the answer but to discourage harsh treatment of man for his failures.

Some years ago I saw a child, possibly four years old, being pushed about in a baby carriage. He had never walked a step, neither had he ever fallen down, for his parents had been afraid to trust him to stand on his feet. At the age of one year, he had been very ill. Because his legs were so weak, the parents thought he had been left crippled for life. Today he is a strong man because he was eventually given the chance to walk at the risk of failing many times.

It may be the wonder of all ages that man is capable of communing with his Creator and has developed a sense of right and wrong, or moral consciousness. When we are tempted to blame and condemn our fellow man, it might be more profitable to look upon him as God sees him. "Like as a father pitieth his children so the Lord pitieth them that fear him."

The historians in all ages, including the Hebrews, have been inclined to mark periods of time according to some great failure, such as a war or other terrible disaster. Great tragedies are news because they are so different from the usual good. The gradual achievement of man or society is so normal that it seems to attract little attention.

The hopeful thing in the world situation today is found in the fact that men have come to recognize the futility and curse of war and sincerely hope for a world brotherhood with an abiding peace. We are learning that unless we find the right way, our own failures mock and destroy us.

The progress of the human family is measured by its ability to learn from its experiences and order its house accordingly. When London was destroyed by fire, Sir Christropher Wren was asked to draw up the plans for a more beautiful city. A few old residents refused to be moved and London was rebuilt on the old foundations.

The hope of this hour is that a new and better world will evolve from the ashes of the present disaster. If the church of Christ can achieve faith in a God who does not blame, but by his grace enables us to find "beauty for ashes," in spite of our failures will come the "city which hath foundations whose builder and maker is God."

Questions:

Has the necessity for work placed on Adam been a blessing or a curse?

Can the study of this lesson make us more understanding and tolerant of our neighbor's mistakes?

Why does a person need to be sorry for his failures?

Is there some goodness in all men?

Does goodness, wherever found, come from God?

When God looked upon man as His creation and called it good, did He recognize man's ability to sin?

Was the ability to be tempted and to sin a good thing?

P. M. T.

For July 15—God's Purpose for Abraham

(Genesis 12:1-9)

FINDING AND DOING

When a new gadget comes on the market the first question asked is usually, "What is it for?" It would seem strange indeed to the most of us if a person should spend a lot of money for some tool or instrument and never discover its purpose.

No more strange is it to find people who have lived out their three score years and ten, and yet have no clear conception of the purpose of their existence, or of human life in general. For much of the human family, life is a great struggle to accumulate some material goods to be left behind at death—something over which their heirs can quarrel. The succeeding generations take up the same futile struggle and accomplish what the myriads have accomplished who went before them—nothing.

These words of the cynic might well describe the experiences of those who have never seen any valid reason for their own life. Yet over against this, history gives us the record of the lives of the heroes and leaders in every generation who knew the will of God for their own lives and set about bringing it to pass.

Vocational guidance in our public schools has been exceedingly helpful to many young people but judgment here is usually based upon aptitudes and fitness. No sane instructor in guidance would have encouraged Allen Jay, who had no soft palate, to become a preacher. What a great loss the Society of Friends would have suffered if he had relied only upon human wisdom.

Abraham in the long ago believed God had a purpose for his life. In the beginning he understood very little of that purpose, but it did point the way into another country. He did not know where the road would take him but by faith he acted upon what he did know. Each day of obedience was the open door into the uncertain tomorrows. "They who do the will shall know."

After all his searching to find God's will, Cardinal Newman came at last to say, "Keep thou my feet, I do not ask to see the distant scene, one step enough for me."

Paul on the Damascus road came to see clearly, although physically blind, that God wanted him to carry the gospel to the Gentile world. Years later he could say to the king, "I have been obedient to the heavenly vision," and at the last he could say "I have kept the faith."

Here has been the formula for the lives of all truly great men from the beginning of history. They came to believe that God's will was best and desirable for them. They earnestly sought to know his will, then they courageously dedicated themselves to do it, regardless of the cost.

In his late book, *Say Yes to the Light*, Allen Hunter says, "If we act with increasing fidelity to what we believe to be best, we can trust that more power will be given to recognize and respond to the best as it actually is. If we refuse, the very light that is in us may turn to darkness."

(Continued on page 252)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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E. MERRILL ROOT, Editor of Poetry

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EDITORIALS

Introducing Our Editor of Poetry

IF THE AMERICAN FRIEND were to search the continent for an editor of poetry, it could do no better than to select E. Merrill Root. He is "top flight" in any poetic circle. Living in Richmond and teaching in Earlham College makes it possible for him to join the editorial staff of THE AMERICAN FRIEND for a part time service. Under this appointment, he begins with this issue. Elsewhere in these pages will be found the statement of his training and experience.

This appointment indicates the value which THE AMERICAN FRIEND places on verse, in its various forms. Our Western minds do not easily move to poetic imagery and feeling. Yet the book which we venerate most, the Bible, came to us from people who were more concerned for ideals and values than for history, as a recounting of facts. Consequently we hear "rapt Isaiah sing" and feel the moving depths of the Psalmist who, when he wanted to convey the greatest truths possible, wrote them as poetry—and sang them.

By the use of words the poet strives to convey realities which words can never adequately convey. In this curious use of words, he leads us beyond them. He catches in some glint of earth and in the spirit of man a facet of the Eternal which defies finished description. When he finds it he sings to us what he has found, for song is truer than prose. Even prose which rises to the heights of enduring literature "sings" between its lines. It refuses forever to yield to the cramped style of prosaic minds for it comes to us from the winds of creative spirit, and creation is never fully completed or captured within neat definitions.

Imagine the result if the Psalmist, instead of writing the rich poetic figures of the Shepherd Psalm, had tried instead to give a learned, definitive treatise on the nature of God. Others have tried, and not without value to us. But our spirits are also winged for the free skies of God. We turn again and again to the ageless songs such as the Psalmist wrote. We quarrel easily over definitions, but we unite readily in peans of praise to our creative God and his unfolding revelation.

Not only the Old Testament with its lyric prophets, but also the New Testament portrays great themes in verse. St. Paul, tussling with the thought forms of his day must have felt the difficulty of conveying through his letters the full blown flower of his soul. Finally he broke through the restraining lines of dialectic, his heart and mind blending in a great burst of song which rivals any other literature of all time—the Canticle of Love, in first Corinthians, thirteen.

It is in keeping with the Christian tradition for THE AMERICAN FRIEND to place an emphasis upon poetry. We shall not use poems merely as fillers, but give them the place of dignity and usefulness which they merit. For this purpose we extend a hearty welcome to E. Merrill Root and present him to our readers and to our poets as Editor of Poetry.

Browsing Through News and Near News

The "patriotic" days, brought into existence by our several wars, are increasing steadily across the calendar. When we are through with Flag Day, Memorial Day, Armistice Day, V. E. Day and such other "days" as present and future wars may give us, there is reason for the Fourth of July slipping by with less notice. Americans concerned for peace may well ponder on this Independence Day the distinction between patriotism and nationalism. What Americans need to do most is to write a "Declaration of Dependence" on the rest of the world. That could be a good demonstration of patriotism.

* * * * *

We suggested (figuratively) in a previous issue that a world security conference be held at Assisi, home of St. Francis. But the Roman Catholic Bishop of Cairo has gone one better. He suggests seriously that the nations pledge themselves in the peace treaty to meet at Bethlehem every three years! We can safely predict that it will not be done, though it would be wholesome if men could correctively face the embarrassment, which their works would create, in the village of the Prince of Peace. It has been reported that when Clemenceau was asked why he helped to produce such a vicious treaty at Versailles, he replied, "I did the best I could, seated as I was between Jesus Christ and Napoleon Bonaparte." Such was the irony of the "Old Tiger." His words suggest more than he intended. Meet at Bethlehem? That would be very uncomfortable.

According to a Friend attending the San Francisco Conference, the meaning of words as used in different languages and concepts was often a major problem. Such words as "authority" and "responsibility" were easily confused and required time for explanation and definition. There was no common language as a frame of reference on which to depend. The real problem for persons and for nations is not in language, however, but in spirit. How easily we reach for authority, how slowly for responsibility. The same hand which grasps authority passes responsibility to others.

* * * * *

Perhaps much could be said on the unwillingness of the representatives of the nations at San Francisco to build a durable peace which would thereby reduce the special privileges of the big powers. But much more can be said on the little politician and his voting constituency as the saboteurs of peace. Hear their crescendo of protest if the Administration proposes an adequate program of food for Europe—"Starving America to feed Europe!" We ought to accept joyfully a more restricted ration, a meatless year, if we could thereby love our neighbors in terms of food. America starving? Bah! Humph! etc.

* * * * *

We deplore the current trend toward conflict between Protestants and Catholics. Leaving the Catholics to answer for their own sins, which like ours may be many, we regret the tendency of many Protestants to condemn all active programs of Catholics. It is an easy substitute for developing our own. The Catholic program on rural life has been "viewed with alarm." What of the Protestant (and Quaker) concern for a similar program? Another case in point are the "Schools of Apostolate" in which education and evangelical zeal are being blended for young people by Catholic leaders. What about more lay apostles among the Quakers? We must develop our own type of schools for prophets.

* * * * *

Sin always carries its natural consequences, but in the Christian ethic there is no such idea as "punishment" for any kind of misbehavior. There is only diagnosis, analysis, understanding, and correction. There is "restraint" from wrong behavior, but no punishment merely because wrong has been done. Atrocities and war crimes having been committed outside the Christian concept, retribution will be administered within the same general idea of crime and punishment. How to respond to evil so that there is less evil as a result must yet be learned, and the answer is difficult. At any rate let us keep a clear distinction between Christian ideals and the present level of "justice"—between our own opinions, perchance, and the teachings of Jesus.

* * * * *

A British officer is quoted as asking: What is the difference between throwing babies in a fire and throwing fire on babies? Headlines, "Fires Raging in Tokyo," "Great London Fires Started by Luftwaffe" and "Warsaw Areas Lie in Ashes." We should cry out against obliteration and fire bombing and demand efforts for peace in the Pacific—*now*. But, forsooth, democracy must be saved by burning people alive! Shades of Moloch!

E. T. E.

Messages from Friends Abroad

To Friends Everywhere

American Friends will read with unusual interest the following epistles from Friends of Europe. The London General Epistle always commands special attention. For the first time since the war ended in Europe, we have epistles from Friends on the Continent. We have much to learn from those who have suffered far more than we can understand.

LONDON GENERAL EPISTLE 1945

The background of our Yearly Meeting has been the situation in the world today. We meet in thankfulness and with a sense of relief at the end of open hostilities in Europe, but we know that hatred, devastation, hunger and suffering remain, and that in the Far East a terrible war is still being waged. Our sessions have been influenced by the knowledge that to neighboring peoples experiences have come which have not been ours. Those who have lived for years near tyranny and falsehood know how great may be the demands of truth and freedom; we rejoice to see these values still triumphant in courageous lives, and we cannot measure the victory of those who, under persecution, have suffered and died.

Looking to the future, we pray for insight and a gift of effective service uniting us with the wounded body of humanity. We rejoice that already a message of friendship has been taken to many parts of the world by members of the relief services, most of whom are young. We have seen our service as a whole, demanding a variety of gifts and the participation of all. Realizing that the earth is the Lord's, we long that the nations may learn to work together in sharing God's manifold gifts to all men.

In Europe we see the evidences of demonic evil. Only those who faithfully follow and accept truth are able to recognize illusion; and only those who can recognize the evil in themselves and in humanity are able to forgive. Protected as we have been, we yet know that all are children of one Father, and that repentance, forgiveness and love are the needs of men and women everywhere. From what we have learned of Jesus, we cannot deny the rights of God's sonship to any human being, nor fail to regard each one as of infinite worth. Caring matters most, and we pray that we may be enabled to care for one another and for any who may need us.

In this Yearly Meeting, we have been aware of a great sense of unity into which all Friends are drawn. This has been strengthened by the presence of some Friends from abroad and the hope of meeting others after years of separation. We have also been continually conscious of those who could not be with us.

Prayer has been an increasing experience in our time together. May we pray continually and grow in prayer, that through our longing the bread of life may reach men in their hunger.

We long that our unity may be in the life of God, and that we may open our hearts as He would have us open them. Before such an experience it is natural to draw back, for, willing as we may be to follow the way of Christ, we realize how little we know in experience of the full implications of that way. Yet we have found that we need not wait for an overwhelming sense of God's power: it increases in us as we draw upon it, and enables us to meet life with courage and generosity. What we could not attempt alone is made possible as we allow ourselves to become part of God's purpose in the Body of Christ.

Signed in and on behalf of
London Yearly Meeting,

W. MAUDE BRAYSHAW,
Clerk.

FRANCE YEARLY MEETING EPISTLE

To Friends Everywhere:

The French Friends, gathered for their twenty-first Yearly Meeting May 19, 20, and 21, 1945, have been moved by a sense of deep thankfulness at meeting for the first time in six years with Friends from other lands. Three central problems have claimed our attention: first, Christian unity and the strengthening of the bond between the churches; second, various forms of social service activity; and third, reconciliation between nations.

Friends feel called to work for Christian unity and closer ties between the churches through prayer and through projects carried out cooperatively. They recognize the necessity of translating their faith into practical terms through a social service which, if it is to avoid sterility, must flow from the life of the spirit and refresh itself constantly at that fountain head.

They are conscious of the universality of the Quaker message and of their responsibilities in a warring world to which peace is beginning to return. They feel they must work for reconciliation between individuals and between nations in a spirit of love and clear insight. They feel a primary responsibility toward Germany. They are conscious of difficulties within themselves as well as in the world outside.

They have found an answer to their anxiety and their concern in a meditation on the Pentecost by the German theologian Karl Adam: "He, who nearly twenty centuries ago in an obscure corner of the earth, was put to death and buried like a criminal, lives sublime still today. As of old, he is among us, with us, in us. Above all the misery of the world today, above all our human littleness, above all artificial frontiers, above all states and all rival or enemy countries, above the graves of those who are dear to us, above all, there stands still today the figure of Christ, dazzling in His purity. We know that He alone is the true bond between all, the living and the dead. He alone is our true fatherland, He alone our life eternal."

EPISTLE OF NETHERLANDS YEARLY MEETING

To Friends everywhere:

The Dutch Friends, present in a small but happy Yearly Meeting in Amsterdam, send you their greetings.

Five years long we have been living under an oppression as cannot possibly be realized by those who have not experienced it, and now it has fallen from us suddenly. After the greatest possible defeat, God gives us and the whole world again fresh chances. At present much in the Netherlands is in a disordered condition, which means that we are obliged to miss various Friends living outside Amsterdam and that we feel greatly concerned as to the fate of others who have been transported outside the country. But we hope and expect soon to see Friends from other regions and of other nationalities amongst us again, and prepare ourselves for work, both independently and together with you.

We have realized again that, looked at from the religious, social, and moral points of view, war and economic oppression are condemnable and therefore we feel anew the necessity of bringing the evangelical witness against them.

In spite of the awfulness of these past years, those who kept their faces turned towards the Light did not only experience loss. The earnestness and truth of the commandment to love one's neighbour as one's self became clearer to us at this time when lack of material well-being so strongly emphasized our love of self.

It has been no simple matter during these past years to live up to what we profess. We have experienced how difficult it has been to remain honest and sincere under all circumstances, and also to be conscious of our personal responsibility for everything that has happened. Mankind realizes now that killing others as a means to attain one's own ends cannot remain unpunished, but we too with other convictions have got marks of suffering in our lives, because it has not been possible to be absolutely faithful to what we have professed. And at the same time, we must confess that many who together with us combatted need and oppression, but with other methods than ours, recognize that the good which comes from God in their hearts is the thing of greatest value. May this recognition, which generates greater understanding of others, make our plea for carrying out righteous judgment without revenge, and for leading without oppression, more acceptable. As we are faced now by degenerated morals, destructive hate, and almost endless confusion and uncertainty, there is deep down in our hearts the knowledge that new national and world home can only be built up when God is the builder and men His willing workers.

May prayer, as experiencing eternity in the midst of time, help us to be that.

"He giveth power to the faint, and to him that hath no might increaseth strength. . . . They shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint. . . . I have called thee by thy name; thou art mine. . . . " (Jesaja)

On behalf of Netherlands Yearly Meeting,

(s) LOUISE A. KAPPERS-FEITH, *Clerk*
Prins Hendriklaan 21, Amsterdam-Zuid

Amsterdam, 13 May 1945.

DIRECTORY OF MEETINGS

The revised edition of the Directory of Meetings for Worship in the United States and Canada is now available at five cents per copy with the addition of a small mailing charge. The Meetings are listed alphabetically by state, with Yearly Meeting affiliation designated. This Directory would be of great value to send to men and women in service whether it be Civilian Public Service or with the military forces. It also includes addresses of Friends' groups abroad. It would be helpful if every Monthly Meeting would send a copy of the Directory to each of its non-resident members. They would thus be able to locate the nearest Friends' Meeting. Copies may be secured through the Fellowship Council, 20 South 12th Street, Philadelphia 7, Pa.

We firmly believe that no institutions of peace, of themselves, can avail unless men are gripped by a faith in their common heritage and their common destiny. A successful world organization must rest also upon widening the area of consent and minimizing the elements of coercion. It must depend upon calling forth the support and developing the confidence of the peoples of the world; for no peace settlement will endure that does not challenge mankind as being directed toward justice and worthy of confidence and sacrifice.

Philadelphia Yearly Meetings.

Quaker Statement on Conscription

THE American Friends Service Committee and the Friends Committee on National Legislation are both agencies of the Religious Society of Friends. For over three hundred years this Society has emphasized the fatherhood of God, the brotherhood of man, the sovereignty of conscience, the sacredness of human personality, and the superiority of love and goodwill as methods of overcoming evil among men.

While we recognize the sincerity and high-minded purpose of many who advocate a program of peacetime military conscription, we must speak out against this proposal. It is at variance not only with the principles and traditions of our Religious Society, but also, we firmly believe, with the deepest convictions of our nation and with the four freedoms—freedom of speech, freedom of religion, freedom from want, and freedom from fear.

II.

We all agree that the peace of the world must be kept; we differ only about the rightness and effectiveness of methods.

As we view the present world situation there are in reality two and only two paths before each nation. One is the path of supposed security by military power; the other is the path of *real* security through the development of confidence among peoples of the world. This entails establishment of machinery for international cooperation and the peaceful settlement of problems. We need to cultivate the God-given human tendencies which have led mankind from savagery to civilization, from darkness into light.

We are here to state our deep conviction that peacetime conscription is the wrong course for this nation, and we present three main objections to it.

1. *We oppose peacetime conscription because it inculcates continued reliance upon the use of force and will arouse fear and suspicion in other nations,* and is, therefore, a source of danger rather than of security. Confidence in military power tends to lead to war and insecurity. Reliance by this country upon military might, with conscription as an integral part of it, would tend to incite fear among our neighbors, especially those in the Western Hemisphere whose distrust of the "Colossus of the North" has been only partially allayed. Such a policy is both contagious and cumulative. The logical conclusion to such a beginning is a race in armaments, totalitarianism at home and abroad, friction, defensive alliances, and ultimately war.

Statement of the American Friends Service Committee and the Friends Committee on National Legislation made before the House Committee on Post War Military Policy, June 7, 1945. The statement was made by D. Robert Yarnall.

It is generally admitted that a community of persons is not likely to be peaceful when, in fear of one another, men go about heavily armed. Any suspicious act will start a fight. The same is true of a community of nations. The road to peace does not lie through fear but away from fear. The rubble of Europe stands as a grim reminder to those nations who put their trust in military power.

2. *We oppose conscription because it leads to further exaltation of the state as dominant over the conscience of religious bodies and of individuals.* Christianity throughout its history has had but one serious rival for the supreme loyalty of its adherents—the state. At the very beginning of Christianity absolute power, vested in Caesar, was looked on by Christians as the embodiment of evil. The one cause of early Christian martyrdom was refusal to set Caesar above Christ. The state has time and again made claims which have caused some Christians to renew that ancient struggle.

A valid measure of the strength of the Church in every age has been its willingness and ability to pass judgment on the state. If the Church simply echoes the voice of the state, it ceases to perform its mission to proclaim an authority higher than the powers of earth.

Our own state was, to a large degree, founded by religious men and women of various sects who crossed the sea because they could not give the state their conscience, which was God's. This insistence on the primacy of conscience is a most precious American heritage, the preservation of which we do well to consider at this crisis in our history. We are still far from the extreme centralization of authority over body, mind, and spirit which prevails in the countries against which we have been waging war. But many are saying, and the evidence multiplies, that the forces which pull us in the direction of totalitarianism are gaining power. The spirit in man which has lifted him above nature and the world of brute force is weakening. More and more man is becoming like the machines on which his life today so much depends, machines which can only be guided by force from without because there is no free soul within. To resist the growth in America of a militaristic, authoritarian type of mind is a matter of most vital concern to all who believe in the authority of conscience.

3. *We oppose conscription because we are disturbed over the moral effects which peacetime conscription would have upon our youth and upon our nation.* Conscription, operating automatically and inexorably upon our young men, would seriously dislocate our normal community life, customs, and institutions. It would interrupt every young man's plans with unpredictable consequences to himself and his associates. Conscription would take young men at an impressionable age from the natural influences of home and community and subject them to an artificial impersonal environment where some of the normal restraints upon immoral conduct are conspicuously absent. The habits and attitudes formed under these circumstances are, in our judgment, too likely to weaken our moral and physical fiber. The harmful effects seem to us far to outweigh the benefits to youth in this age span claimed by the proponents of conscription.

The military system works its greatest harm in the moral sphere. A Christian democracy must depend at bottom on its citizens' sense of right and wrong—the conscience of the nation. But freedom of conscience has no place in a system of military training. The claim to obedience is absolute even on the issues of life and death. The aim is to produce a man without a conscience on the question whether, when, or how he shall kill other men.

In all this the military system degrades personality to the level of a mere mechanical tool—a cog in a vast machine. The tendency of such training, carried on over a considerable period of time, would almost certainly be to produce a body of citizens, not fitted for maintaining a commonwealth of free men and women, but a people ready to accept, perhaps to desire, the extended authoritarian control of the state.

To summarize, then, *we oppose permanent conscription with all the strength of conviction of which we are capable,* for three reasons: first, because it inculcates continued reliance upon the use of force and is likely to arouse fear and suspicion in other nations; second, because it exalts the state at the expense of religion and freedom of conscience; third, because of its probable moral effects upon our youth and upon our nation.

III.

At the same time we are deeply concerned that our nation shall take the path of confidence and cooperation. We believe that there are steps toward enduring peace and security which could and should be taken under the leadership of the United States. To this end we suggest that the United States of America:

1. Support in every practicable way the removal of barriers to the development of a spirit of world community.

2. Discourage every step toward nationalism, militarism, and imperialism both at home and abroad.

3. Strengthen the foundations of democracy both at home and abroad.

4. Take immediate steps to heal the wounds of war "with malice toward none and charity for all."

In this last respect we strongly urge that the United States of America be as bold and generous in rebuilding devastated areas and relieving the suffering caused by war as it has been in preparing for and prosecuting the war.

The adoption of *peacetime* conscription would, we believe, give evidence of our intention to move counter to such policies as these. To lead forward, not backward, is both the privilege and the duty of a country so fortunately situated as ours. Into that effort we need to pour our intelligence, our material resources, and our devotion.

ANOTHER FELLOW WHO WAS FOR IT

We were impressed the other day when reading the opinions of a widely-known public figure on the question of compulsory military training during peace.

"Therefore we . . . stand for compulsory military service for every man (he said). If a state is not worth that, then away with it! Then you must not complain if you are enslaved. But if you believe that you must be free, then you must learn to recognize that no one gives you freedom save only your own sword.

"It is nonsense to believe that with the end of school time the state's right for supervision of its young citizens could suddenly stop. This right is a duty. The state that has no interest in healthy people has neglected this duty in a criminal manner. It lets the present young generation degenerate in the streets and in brothels, instead of taking them by the leash and training them physically until one day a healthy man and a healthy woman have grown out of this.

"It is clear to anyone who even stops to think that in case of a coming war the entire nation would have to take up arms, that therefore millions would be driven toward the enemy with bad, insufficient or half-finished training. One must nevertheless not forget that the shortage of trained soldiers could easily lead, at the beginning of a war, to losing that war.

"The army educates them only to be reliable, decent members of the community, men who in the hour of need and danger will feel themselves united in loyalty with the nation; and should fate confront them with the sternest ordeal, will defend the freedom of their people with bravery and honor."

The arguments are good ones, and no wonder, since they come from an old master of the public platform, Adolf Hitler. He voiced them between 1923 and 1935, in "Mein Kampf" and "My New Order."

He had a certain success with them, too, introducing peacetime compulsory military training in Germany ten years ago this winter.

The Des Moines *Tribune*.
January 17, 1945.

The Magnetic Christ

A Sermon By Harvey Jones

I will draw all men unto me.
—JOHN 12:32.

THE great English scholar, T. R. Glover, in his book, *The Jesus of History*, declares that "one of the weaknesses of the church today is — put bluntly—that Christians are not making enough of Christ." When a man like Professor Glover makes a statement like that, it is well for us to take his words seriously and consider whether or not they apply to our condition.

We cannot have Christianity with Christ left out. Jesus came teaching great truths. He laid down great principles but these truths and principles cannot be separated from the person of Christ. Jesus not only proclaimed the truth but he declared "I am the truth." His teachings are what they are because Jesus was what he was. It is to Jesus himself that the world must be drawn if his words are to be effective in transforming human lives and world conditions.

Jesus said near the close of his life, "I, if I be lifted up from the earth, will draw all men unto me." While Jesus was referring to the manner of his death, and we recognize the tremendous drawing power of the cross, we may think of that death as being the climax of a whole life of drawing power—a great appeal to men to follow him. As we read the records of people seeking and finding Jesus, we shall do well to ask what there was about him that drew them. What did they see in Jesus that influenced them to turn to him?

THE PLACE OF MIRACLE

There were those—many of them—who became interested in Jesus because of his miraculous powers. As the Jewish ruler, Nicodemus, declared, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus was constantly performing acts that were unexplainable by any ordinary logic. The only explanation which could be made was that he was in touch with powers above and beyond the ordinary forces of this world.

There is something about this supranatural element in Jesus' life that should be thought of more seriously. Certainly in the days of his flesh, this had an exceedingly important place. In our day, we have been so concerned with emphasizing Jesus' likeness to ourselves —with trying to explain everything about him in terms of our human experience—that there is little place in our thinking for the miraculous. With many, the miracles of Jesus are thought of as a positive embarrassment in their interpretation of Jesus. The result is that we have lost too much of the sense of awe and wonder which is an essential part of true religion. If we lose that, we have lost one of the great drawing powers of Jesus. Jesus was human, but that humanity was glorified by something more—something that made people bow in deepest reverence and humility before one whose life was infinitely beyond any other that this world had produced. The only explanation was that God was with him. If the Christinan religion is to move the world, it needs to be showing more of the unexplainable, wonder-working power we see in Jesus.

RELIGION OF REALITY

Another appeal by which Jesus drew throngs to listen to him was the new, living way in which he brought to light the meaning of God and religion. Religion was no new theme to the people of Jesus' time. They were fairly steeped in religion. All their lives they were under the influence of religious teachers. As it was taught to them, religion was something handed down from the past; traditions, rules, forms and ceremonies. The whole set-up of religious practice was all down in black and white, even down to the proper division of the tiniest seeds or the number of yards one might

travel on the Sabbath. Jesus brought a new conception of religion — "He taught them as one having authority," —not merely an expounder of ancient tradition. He taught a religion of the Spirit—one that changes life—turns a bad man into a good man. He declared that their teachers were careful to cleanse the outside of the dish but within, it was full of wickedness. They were very careful about minute details of religious forms but neglected entirely such important matters as justice, mercy and faith. They strained at the gnat but swallowed the camel.

Well, the people liked that. There was something appealing about reality —a religion that is something more than forms and outward show. It was wonderful to know that God isn't just something to read about, but a living God to be known by personal experience. A vital, living reality.

Love Through Understanding

Perhaps more than anything else in its real drawing power was Jesus' deep love for every human being and his sympathetic understanding of every human condition and need. It was said of Jesus, "He knew what was in man." Jesus met a woman at Jacob's well in Samaria. He brought to light things of her innermost life and character. He understood her much better than she understood herself. The woman went running back home, shouting to all the neighbors, "Come, see a man which told me all the things that ever I did." It wasn't a pretty revelation—looking into her past life—but at least here was someone who knew and understood her condition, not only her sins and failures, but her inner thirst for something better. Jesus saw possibilities there of which she had never dreamed, and her heart and soul went out to him—a great thirst for the living water he brought.

That is the way Jesus came to George Fox. All confused and discouraged, Fox had lost faith in himself and all mankind. In this condition he tells us, "I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition'? When I heard it my heart did leap for joy!"

That is what Jesus did and is doing. He could speak to the condition of people because he knew people and loved them and he know the power of redeeming love to bring new life in the place of sin and death. In that love and understanding of men and their needs he lived and taught and finally went to the cross—dying for the world of people whom he loved, so that by this supreme sacrifice he could draw all men unto him.

Yes, Dr. Glover was right. We do not make enough of Christ. If we did, we should have a different world from this.

JAMAICA YEARLY MEETING OF FRIENDS

Jamaica Yearly Meeting holds its annual session earlier than any other of the Yearly Meetings affiliated in the Five Years Meeting, except Cuba Yearly Meeting: "To meet the week following Easter" is the usual phrase of adjournment. So this year April 3-5 saw the gathering at Seaside of over sixty representatives and other Friends for the fifth annual assembly. Transportation is a real difficulty, but a large truck brought the traveling Friends early—10:30 p.m.—in cheerful mood, thanks in part to the bright Easter moon. Most of the visiting Friends were housed in the dormitories of the Happy Grove School.

Seaside is a delightful setting for such a gathering. The concrete meeting-house, with much of the walls covered by ivy, set on a rocky hill high above the deep blue Caribbean Sea; the sparkling waters that catch the vision as one sits in Meeting; the constant sea breeze that keeps indoors temperature comfortable nearly every day. Everyone was gratified that the clock in the meeting-house tower was running once more.

Yearly Meeting in Jamaica has much the same "feel" as similar gatherings in the United States; with similar procedure, items of business and Quaker expressions. The day's meetings are opened at 6:30 in the morning with a prayer service, followed by a meeting of the Permanent Board at nine; then the opening Minute is read and a worship period held; following a business session lunch is had. Then at two o'clock the meeting opens with a song service, followed by a business session, a social hour, and meetings of the Evangelistic Board and Education Committee. After an interlude for supper, the evening session is held. The theme of the Yearly Meeting was discussed at the evening meeting by two speakers. Beside the usual committees and boards found in all Yearly Meetings, two others here are the Public Information Committee and the Research Committee. The first has the task of presenting information about Friends' activities and message to the public, and the second is trying to coordinate studies of Jamaica's problems, being made by Friends, in such fields as agriculture and education. The Yearly Meeting is glad to have the efficient service of Gladys Jones as Clerk for another year. One afternoon at the 4:30 period, the Young Friends gave an enjoyable volunteer program of songs and readings. At the same time, the children conducted a devotional meeting of their own.

An unexpected pleasure was the presence of two Friends from Australia, Lister and Edna Hopkins, who are in Jamaica in government service. Of his years spent in Palestine, Lister Hopkins gave an informative address on "Easter Customs in Jerusalem." A "sample" science class in biology, with laboratory demonstrations, conducted before the entire Yearly Meeting by Happy Grove students was an item of interest.

The highlight of the week was the presenting of a play depicting the famous trial of William Penn. This play, written by a member of the Yearly Meeting, Dorothea Simmons, and acted by members of Seaside Friends and Happy Grove School, made vivid the struggle of early Friends for religious and civil liberties. It was especially enjoyed by the audience as they were considered as the spectators in the courtroom and were invited to express their feelings as to the procedure.

The Yearly Meeting, upon the recommendation of the Permanent Board, adopted the tentative draft of Faith and Practice of the Five Years Meeting of Friends as its official statement of belief and as a guide in Meeting activities. Much study had been given to it by individuals and groups.

Some concerns of Jamaica Friends were expressed in the Epistle that was sent to Friends everywhere. These include the responsibility of developing themselves as a Yearly Meeting into a worthy member of the world family of the Society of Friends; helping to produce men and women of integrity to administer the new political freedom under the new Constitution now in operation; and finally, because we recognize that selfishness is at the root of international as well as personal problems, seeking to bring all into contact with the spiritual forces which change lives and conditions. "To labor for the perfect redemption from the spirit of oppression is the great business of the whole family of Christ Jesus in the world."—John Woolman.

WENDELL G. FARR.

HANDBOOK FOR ELDERS AND OVERSEERS

Friends may now order the newly published *Handbook for Elders and Overseers* at fifteen cents each or seven for one dollar. As a result of a concern by a number of Yearly Meetings, Milton H. Hadley, then Director of Quaker Hill, drew together representatives of several Yearly Meetings who compiled material for the statement. A continuing editorial committee made the final text which is now available.

This is a comprehensive study and should be invaluable to Friends Meetings. Order from Quaker Hill, Richmond, Indiana.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

How One Meeting Did It

Last Spring, I was invited to share in an all-day missionary meeting at Lynn, Indiana. The Lynn Society was acting as hostess to the societies in nearby Meetings.

There seemed to be unusual enthusiasm in the meeting and I learned that Lynn Friends had surprised themselves in what they found they were able to give for missions. Knowing that the per capita giving of Indiana Yearly Meeting for the entire United Budget was only $1.40, I was very much inclined to rejoice with them.

After George H. Wood, who attends the Lynn Meeting, was appointed to the Central Committee of the Five Years Meeting, I asked him for a story on "How One Meeting Did It," which appears as follows:

"In order that other Meetings may be encouraged to increase interest in, and contributions to our work, the experience of Lynn Meeting, of Indiana Yearly Meeting, is brought to our attention. Minnie Frazier is the efficient Chairman of missionary work in the Lynn Sunday School and, by custom, the first Sunday in each month is Missionary Sunday. In the opening exercises, someone is asked to present a phase of the missionary program, and a liberal offering is asked for. All collections in the Sunday School for those Sundays are sent to the Mission Board through the regular channels. The birthday money collected throughout the year is also included in the missionary offerings.

"During the past fiscal year ending last March, the amount raised by the above method was $642.97, of which about one-half came from the eleven monthly missionary collections taken prior to March. On the first Sunday in March, a special request was made for a good collection to finish out the year, and over $300 was pledged and paid in at once. Analyzed, this means that Lynn Sunday School, with an enrollment of about one hundred and thirty-eight and an average attendance of about ninety-five, gave for missions last year, a per capita amount of $4.65, which is over four times the average giving for the whole Five Years Meeting. To go farther and add to the above the $45 given by the Women's Missionary Society, the total given by this Meeting is $687.97, or a per capita amount of four dollars each for the one hundred and seventy-one resident members of the Meeting or $2.80 per capita for the total membership of two hundred and forty-six persons. This last is almost three times the average for the whole Five Years Meeting. What has been done in Lynn can be done elsewhere if Friends will really get interested and go to work.

"If young men and women are willing to give their lives to work in the mission field, how much less could we give than—say five dollars per capita, and feel conscience clear? Many are children and not earning money, so we older ones should figure that we ought to give ten dollars per capita, and many can give $100 to help out for those who are unable to carry their share.

"If you are in doubt as to the good done by Christian missions, think of the soldier boy who was in the southwest Pacific combat area and found the natives who were only one or two generations from cannibalism, so Christlike in their attitude toward the American soldiers that he sent $250 of his accumulated pay to his home church to aid in the missionary budget. He felt these converts were really better Christians than many so-called Christians at home.

"So when the collection basket comes around from now on, think of the Lynn Meeting's program for raising money and double your usual contribution. It will warm your heart and make you more interested in a work which is intended to extend the Kingdom of God in a world that needs it more than ever today." P. M. T.

AN "ORTHODOX" PRAYER

Patriarch Alexei of the Russian Orthodox Church has sent a message to Premier Stalin rejoicing over the fall of Berlin and invoking divine blessings on the Russian army and people.

"The news of the capture of Berlin by our armies, gloriously led and inspired by your genius," the message said, "has filled the hearts of all true sons of our Motherland with endless happiness and exaltation. Our Church, raising thankful prayers to the Lord on this historic day, prays for you, our beloved leader, our people, and our Army, and calls for divine blessings on final efforts for complete victory." *(Hmm, so there is Church and State.)*

EDUCATION IN C. P. S.

Most of the men in the Civilian Public Service Camps and Units quite naturally use their leisure for rest or recreation, letter-writing or visiting their family and friends, if they are fortunate enough to have them within reach. A minority, however, according to Samuel Marble, of the CPS Education Committee, has found ways to make constructive and sometimes unusual use of their spare time.

Thirty Byberry men are taking courses for credit in Philadelphia colleges and universities. Seven men in the jaundice group at Yale are taking work by the tutorial system, which, it should be noted, involves a risk on the part of their instructors. One man on a fire tower has written a Ph.D. thesis on Chinese Anthropology. CPS Camp Number 108, Gatlinburg, Tennessee, is the home of Rufus Jones College, in which courses offered by CPS men who were formerly college instructors, are credited by Guilford College. At Coleville, Nevada, an astronomical observatory has been built by some of the men in their leisure time, and enthusiastic astronomers have been sending information to the United States Weather Bureau and making reports on variable stars to the Association of Variable Star Observers.

Craftsmen at Trenton, North Dakota have made jewelry out of silver and the moss agates found in that region, and, having tested the local clay, are about to start a pottery department. A man in the camp at Elkton carves pins of myrtle wood, which is found only in Oregon and Palestine. A historian in another camp has got up a course on the history of Europe up to the war. A hobby group is building small scale locomotives and railroads. At the Alexian Hospital in Minneapolis, the men are preparing for work overseas. They have issued a handbook on China, and are studying French, German, Spanish, Russian, and Chinese through language record sets. Numbers of others scattered through the camps are taking correspondence courses, chiefly from the University of Chicago, Cornell, and the International Correspondence Schools.

The Rural Life Association is looking for a Friend interested in buying a farm of fifteen acres near Kokomo, Indiana. This search represents an attempt to help Quakers find Quaker communities. Information may be had by writing the Rural Life Association, Quaker Hill, Richmond, Indiana.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CRUMBS

Yet the dogs eat of the crumbs that fall from their master's table.

Matthew 15:27.

* * * *

A vibrant, stable, democratic Europe cannot be built on starvation and disease.

E. RAYMOND WILSON.

* * * *

The more difficult the social situation, the greater the need of strongly-nurtured inner lives.

HARRY EMERSON FOSDICK.

* * * *

God is near and seems to say, "Up, let's trudge another mile."

P. STRIBLING.

* * * *

This won't be a good world for any of us to live in, until it is a good world for all of us to live in.

THEODORE ROOSEVELT.

* * * *

Rock, rescue, refuge! I shall not be moved
Though warring madness rends the quivering air
And hearts turn faint with fears. From out their lair
The demons of the dark leap forth in glee
Exulting in a wild miasmal sea
Of hate, suspicions, tyranny and pains
While grim starvation stalks a world in chains.
God is our strong support—that I have proved:
Rock, rescue, refuge! I shall not be moved.

GEORGIA HARKNESS.

* * * *

Religion cannot afford to proclaim outcast any race, however involved in aggression. It must affirm the quality of men before the justice and mercy of God and must plead for the restoration and future enrichment of fraternal intercourse between now hostile peoples. It must seek to bring the offender to repentance and the injured to forgiveness, and to educate the young away from national, racial, and class bigotries.

JOHN T. MCNEIL.

* * * *

Military conscription is no guarantee of peace and freedom from attack as evidenced by the experience of Russia, Poland, Holland, Belgium, and France. Security can come only through good will and confidence leading to an organized and cooperative world.

Richmond Conference of Friends.

* * * *

"If we want a different world of tomorrow, we must first have a different man of tomorrow. I think he—or let's say we—will be more conscious that where there is hunger, it's our hunger too; where there's slavery, it's our slavery. . . . The war won't be won at any peace conference but in the years and decades following the peace when a new Russia can grow wheat for the Indians, a new Czechoslovakia can make shoes for the Chinese, a new America car for the Russians. Only when we work not for ourselves but for every man will there be a world of tomorrow."

T. E. S.

* * * *

I pray that I may be able to keep love in my heart like a lantern that never goes out. Amen.

P. STRIBLING.

The crisis which increasingly concerns the West is therefore the educational crisis. The diagnosis of the problem—why isn't progress progressing, the melting pot melting, free and generous education making everywhere free and generous individuals, wholly devoted to the common good? —has reached the depth at which it can be seen that all these issues must be referred to education. The western world is then prepared to face the fact that education may have to be drastically recast. It is already obvious that individualized democracy, based on mutual self-interest, does not create a society so strong and so aware of its common and self-transcending aim that it can resist totalitarianism.—GERALD HEARD.

Those who are educated to give suggestions rightly can produce results more speedily and more efficaciously than by any method of argument, threat, or reward.—GERALD HEARD.

CONTRIBUTORS

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E. MERRILL ROOT BECOMES EDITOR OF POETRY

With this issue of THE AMERICAN FRIEND, E. Merrill Root begins service as Editor of Poetry. He is highly qualified by training and experience in the field of literature.

He studied under Robert Frost and Stark Young at Amherst College. While in college he won, in his senior year, first prize for both an essay and a poem and honorable mention for a story, in a contest comprising all eastern colleges, including Yale and Harvard.

His first published poem was a sonnet in *Poetry*, while he was still an undergraduate. Since then, he has had poems in leading periodicals — including *The American Mercury, Poetry, The Forum, The Commonweal, Everyman* (London), The New York *Times, Sun,* and *Herald-Tribune, Voices, The Christian Century, The Measure, Asia,* and others, as well as many anthologies, including Moult's *Best Poems, Untermeyer's,* and Kreymborg's. He has also had reviews and essays in many magazines. His poetry has been translated into French and into German. He is the author of three volumes of poetry: *Lost Eden, Bow of Burning Gold,* and *Dawn Is Forever;* and a book of prose: *The Way of All Spirit.*

He was one of the editors of *The Measure,* together with Hervey Allen, Joseph Auslander, Rolfe Humphries, Genevieve Taggard, and other noted poets. He has been also an associate editor of *The Poetry Folio.*

He has lectured widely in New York, Boston, Washington, and throughout the Middle West. He has read his poetry and lectured at Mount Holyoke College, Columbia University, Antioch College, Fisk University, and others. He studied at the University of Missouri and at Andover Seminary, and taught at the University of Missouri as well as at Earlham College.

The *Christian Science Monitor* in reviewing his work said: "Work equalled by only two or three contemporaries in England and America."

This is an undisciplined generation. Stanley Jones suggests that the modern generation would translate the first line of the twenty-third Psalm into: "The Lord is my chauffeur, I shall not walk." Someone else has suggested that the present generation is trying to drink its way into prosperity, war its way into peace, spend its way to wealth, and enjoy its way to heaven.—from *The Mennonite.*

The Pilgrims were right in affirming the paramount authority of the law of God.

MEDITATIONS WITHIN A MEETINGHOUSE

The motion of the pendulum
Repeats an endless tune;
The sun's ray sends a prism shaft
To mark the hour of noon;
But neither voice of pendulum
Whose dove-like calmness broods,
Nor sun-shaft swift as swallows' wings
Records the spirit's moods.

No gauge can measure memory
Of roses splashed with rain,
Nor can it span the hopes of man
Nor estimate his pain.
A roof-top song may ever be
Engraved upon the heart,
But memories are distances
No instrument can chart.

MARY BLACKBURN.

THE DRIVEN

Onward, ever onward, we must go—
No slackening of pace, no turning back.
Time is speed-mad, that should be sure and slow;
Our life, an onward-stretching track.

Down it we peer a little way
Before it curves and vanishes from sight.
We cannot stop, we cannot stay;
We run as if in desperate flight.

On either side is cool green shade
Where ambling cows have time to contemplate.
But we must run until our graves are made;
We cannot pause before it is too late—

Too late to know the wonder of a red-sunned dawn,
To notice flowers or feel the breath of evening air.
Life is all around us; we rush on—
Driven we know not why nor where.

PATRICIA RANDALL.

TRANSITION

The naked trees waved icy boughs;
The sky was bleak and gray;
The stinging sleet, the biting wind,
Made spring seem far away.

My heart was bitter like the wind:
I too was chill and numb:
My restless spirit asked each day:
"Will April never come?"

As if to cheer such hearts as mine,
A redbird stopped to sing:
His silver notes, his bright array,
Announced—at last!—the spring.

Exultantly my spirit soared
And with the bird took flight:
The redbird was the scarlet dawn
Above the ebbing night.

ELISABETH WOODWARD.

MICROCOSM

This body is but the dwelling and the dream
Of a sublime and infinite wonder,
Not finite but supreme,
Housing the cosmic thunder
Of an invisible potentate,
A spiritual force so great
That could we know it at its best
The very voice of Fate
We'd hear within the breast,
We'd know the Master of the years,
The Creator of the far-flung whirling spheres. . . .

This flesh is but the templed home
Of Him who turns the purple dome
Of star-strewn space,
This pulsing blood the wine
Of a mighty life, incarnate and divine:
Had we the eyes to see
The brightness of Divinity
The untrammelled heart could trace
Within each human face
The mystic image of the Eternal One
Whose pure flame burns within us like a fiery sun,
Whose presence holds all wisdom of the past,
All secrets of the future, all the vast
Story of human progress furled
Within us like a microscopic world. . . .

This is the ancient cabal of the ages,
The sacred writing of the hidden pages,
For every riddle this the golden key,
The secret of life, death, and immortality:
That somehow God, the mighty Monarch of the Whole,
Lives in each human soul. . . .

VINCENT BURNS.

LYDIA

Becoming is her Quaker mein
As to a nun, the veil;
Her mind arrayed with modesty
As with a coat of mail.
A cup, a kettle, and a spoon,
A silver fork and knife,
Symbolic of simplicity,
Express a way of life.
So timidly she views the world,
The while she knits and mends;
A few things frugal please her,
The wasteful world offends.
No fleck of dust escapes her;
With starch her aprons gleam;
Her bread is smooth as satin,
An artist's perfect dream.
Her clock is always ticking;
Her butter freshly churned,
Her desk forever tidy,
Her mush pot never burned.
Benign must be her fate,
Acclaimed with full accord
A seat among the highest
Her heavenly reward.

MARY BLACKBURN.

Book Reviews

"LET'S GO CAMPING"

By Raymond R. Peters
(Recommended for Young Friends Workers)
Brethren Publishing House, Elgin, Illinois, 128 pp., $1.25

Although camping is probably as old as man, the first permanent church camp in America began in 1914 at Lake Geneva, Wisconsin.

The underlying philosophy of camp life is to bring the camper closer to God, to every camper, and to all people regardless of race, faith, class or nationality. In short the purpose of camp life is to live Christian not only at camp, but in the local communities. The camp is an extension of the Christian education program in which the leader and camper join in a common quest for Christian truth and living.

Camps are more successful when closely graded, therefore there are various types of camps including children's, intermediate, young people's adult and special purpose.

The wholesome camp location is found out-of-doors away from frequented areas. The best results are achieved in small camps with an attendance of seventy-five to one hundred. Leaders should be carefully selected from camp manager and director to leadership which comes from the campers for they make the camp. Those responsible for camp administration should endeavor to help the prospective camper understand the purposes of camping and to create the desire on his part to attend. The camper anticipates a good time and ought to have it, but should realize that the camp program is especially designed to further Christian growth.

Isaac Harris.

The Seamless Robe

By Sarah Cleghorn
The MacMillan Company, New York, 1945, 163 pp., $2.00

Sarah Cleghorn, in her new book, *The Seamless Robe*, interprets God as Lovingkindness and weaves a pattern of life that is most alluring and makes us wonder since it seems so easy why we have not been living that way right along. One is made keenly aware of the deep understanding this wise and gentle lady has of the troubles of all ages and conditions of people and one's heart beats in sympathy while perhaps a tear dims the eye.

Touching on race prejudice, she says "Freedom and enjoyment are sure to result from throwing off the rusty fetters of superiority and aloofness, and soon we do not apologize for our unusual friends as the foreigner or Negro, but rather rejoice in their variety." "Be sincere in your democracy—get along with your neighbors."

About the old folks — this seamless robe has so many threads that might have been woven more wisely had we but seen with one-tenth the wisdom Sarah Cleghorn shows to be possible.

Of prayer—"To pray to Lovingkindness is to wake up from the nightmare of trying to be self-sufficient and to be aware of a mighty "Something in the Universe" which is life's quiet friend. "In the religion of Lovingkindness all our living prayers cannot do otherwise than cohere and wash over the world like a surf of fellow-feeling — each prayer a powerful magnet for the other." Quakers feel this when they "settle down."

You will like especially the chapter on Evil and Lovingkindness—telling of the possible origin of evil and what to do about it.

As we follow the writer's theme of Lovingkindness through all relations of human life, we become more and more convinced. One may feel it will take a long time for the people of this earth to come to realize the benefits to be had from living by the rule of Lovingkindness, but Sarah Cleghorn, in *The Seamless Robe*, has shown us how. I recommend it highly as a beautifully written, inspirational, and truly helpful book.

Dewave Gough.

SUNDAY SCHOOL LESSON

(Continued from page 242)

"There is a light that shineth more and more unto the perfect day."

Questions:

Are all men so constituted that they can know the will of God?

What are some of the most serious barriers in people's lives to doing God's will?

Do we lack the courage of Abraham to "move out" from mass thinking and be true to our ideals?

Jesus was true, and Christianity arose; Wesley kept the faith, and Methodism was born; Fox "moved out" and Quakers came into existence. Should Quakers today "move out?" If so, in what area?

P. M. T.

Friends interested in Permanent Fair Employment Practices legislation may order materials from the Council by that name at 930 F Street, N. W., Washington 4, D. C. It deals with a very important national aspect of peace.

For Younger Young Friends

DARING YOUNG FRIENDS

By William J. Sayers

A young man between the ages of seventeen and eighteen, by the name of Edward Burroughs, became a convinced Friend. He was "bold and manly," dexterous, fervent, loving, kind, courteous, merciful, flexible, and easy to be entreated. Once, while a wrestler was waiting for his next opponent to come into the ring, young Burroughs stepped into the ring and the crowd hooted on seeing so slight a lad step into the ring with a heavyweight wrestler, for they thought he was the next victim. He showed them that he had greater courage even than it took to match brute strength; for he, by his voice, his thought, and ready wit, soon had their attention as he told them that his "wrestling was not with flesh and blood, but against spiritual wickedness." The sermon was preached so zealously and with such courage that many of the ardent spectators were convinced.

In the year 1652 a valiant band of sixty young men set out from their homes in the north of England on an evangelistic mission. This was the real foundation of the Religious Society of Friends. George Whitehead was one of this group. He was won to Friends at the age of fourteen and at sixteen he was an accredited minister. By his gentle, upright life, he won both of his parents and they too came to know and love Friends.

James Parnell, another young Friend in his later teens and who was especially well-versed in literature, was attracted to Friends. He was an excellent debater, and at every opportunity debated with Cambridge University students. He willingly took his persecution for truth's sake, often being beaten and put in prison. He continued, however, for his courage never failed, nor did it even falter. Finally he was sent to Colchester Gaol, which had very small cells that were poorly ventilated. He was very frail of body and was lovingly called "Little James," but his was a giant of faith and fearlessness.

Friends tried to bail him out of prison but were not permitted to do so. Some Friends even offered to lie in prison in his place, "Body for Body." The jailor would not allow this. Here is an example of older Friends brothering the boys of the church. They in turn responded by their loyalty and devotion to Friendly ideals.

Eight months of this rigorous prison life sapped this hero's physical strength. Thus he gave his life for conscience

ke. He is credited with being the first these great publishers of truth, with- our group, to pay the supreme price r the Master's cause. He counted not is life dear unto himself, if he could rve his present age.

Here is a gem that illustrates the urage of Younger Friends: Once there ere not enough older Friends to hold eeting in Reading Meetinghouse be- use they were put in prison for con- ience sake. The boys and girls saw at the Meetinghouse was barred and oldiers were around to keep away any riends who might try to enter their lace of worship. These younger young riends went nearby and held meeting. fficers came and broke it up, sending he girls home and beating the boys in very severe manner.

THE NEW SLAVERY

A CATHOLIC EDITORIAL

Readers will be interested in the hinking of certain Catholic writers on nternational affairs. This editorial is aken from "The Catholic Worker," a nagazine devoted to labor.

No man should be punished for a rime committed by another. You agree vith that statement in principle. But re you in accord with it in practice? The answer to that question depends pon whether you support or protest gainst acts which violate the principle. The answer is of great importance to- lay. It is extremely important because he principle is being violated now in nany places over the face of the earth, nd other widespread violations are be- ng deliberately planned and enthusias- ically supported.

One form of violation is the bombing f civilians. This we have protested ince the war began, in accord with the ondemnation of the practice by His Holiness, Pope Pius XII. All govern- ments engaged in the war, on both sides, re equally guilty of this terrible crime gainst humanity.

Another violation, one which is now eing planned, is the conscription of abor in the conquered countries to re- uild the cities of the conqueror. This s slavery, to call it by its right name. Can we, as Christians and Americans, gree to the institution of slavery any- where, under any pretext? Is it now ossible for the world to exist half slave nd half free, any more than it was fourscore years ago?

What justification is given for the roposed enslavement in Europe? Sim- ply that the Nazi government caused reat destruction of enemy cities. It id. But how is it possible to hold in- ividual Germans responsible for the cts of that government, to the extent hat they are to be enslaved by their conquerors? Did the people of Germany have any semblance of democratic con- trol over the men who ruled them under the Nazi dictatorship? They were regimented in peace, conscripted in war, and now they are threatened with slavery on foreign soil.

And just who are "they" who are so threatened? Not the old men; no one wants an old laborer. Not the men crippled and disabled in battle, nor the diseased. None of these, but certainly the youngest, the most fit, exactly those farthest removed from any least taint of culpability for the acts of the Nazi government—the boys who have grown up since that totalitarian regime was instituted.

A generation is about to be enslaved. A generation of innocent youths is go- ing to be forced to labor for the con- querors of their nation. Yet we say that no man should be punished for the crime of another. Do we mean it?

This thing had to be said. We have said it. Now it must be repeated with- out pause or rest if we hope to escape indictment in history as the most cruel and unjust of generations.

Forum

ANOTHER FRIEND RESPONDS

Editor, THE AMERICAN FRIEND:

The suggestion of John E. Whiteside that Friends get together more fre- quently than once in five years merits consideration. However, in the think- ing of some, the expense of travel and other costs incident to holding a gather- ing as widely representative as the Five Years Meeting seems prohibitive if it is held every two years.

Could the need be met by keeping the Five Years Meeting to its present scheduled meetings, but hold regional meetings in the interim of the quin- quennial gatherings?

SYLVESTER JONES.

Chicago, Illinois.

SALUTE FROM GERMANY

Somewhere in Germany.
May 5, 1945.

Editor, THE AMERICAN FRIEND:

It is not often that I sit down and write to an editor after reading one of his editorials, but today I am making an exception. You have so kindly sent me copies of THE AMERICAN FRIEND, and after that I should take the time to read them. I am referring to the March 8th issue. I received it about a month ago and only today have I been able to take it and read it. "The Reflections of an Editor" appealed to me as no article has for a long time.

The discussion of an editor in the Newspaper Institute of America's course of journalism follows almost the same line that you presented. Of course, I was very interested because I am in- terested in writing for a livelihood.

I have always been interested in sports, especially baseball, and have written newspaper articles that were printed in the home-town and surround- ing newspapers. I also have written several articles that found their way back to me with a "reject" attached. Oddly, these never discouraged me. In fact, I felt quite happy about a rejec- tion that complimented me on my knowledge of the game, maybe it was because it was from a nationally known magazine. It took THE AMERICAN FRIEND to print my first article. It consumed two columns of print. I spent one whole Sunday cutting it down from the original seven thousand words.

JOE H. BURGESS.

THIS FRIEND WANTS PATTERN

Editor, THE AMERICAN FRIEND:

In THE AMERICAN FRIEND of May 3, the Minute of Philadelphia Yearly Meet- ing says:

"We appeal to all men everywhere to use their influence to hasten the ending of this carnage by urging the leaders of the United Nations to announce peace terms so reasonable that they command the confidence and support of the whole world."

That seems like a very vague ap- proach to the peace question. The world is standing today on the brink of a precipice, compulsory military training in times of peace, that will lead us farther away from God.

Can the church furnish the leaders of the United Nations the blue print of a world organization for peace that will bring the nations into close fellowship with each other, and one that will be working out God's plan of redemption for the world?

FRANK SANTEE.

Gibson, Iowa.

Those who believe in the Fair Employ- ment Practices Commission should write their encouragement to Senator Alben Barkley and Senator Wallace White, Senate Office Building, Washington, D. C. The object of F. E. P. C. is to forestall discrimination against Ameri- cans because of creed or color.

Oh that I might be to the Eternal God what a man's hand is to a man.

THEOLOGIA GERMANICA.

QUAKERDOM · AT · LARGE

As of July first, Elbert D. Newlin will assume the pastorate of Goldsboro Meeting, North Carolina. For several years he has been pastor of Cane Creek Meeting, Snow Camp, North Carolina.

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Elmer Brown, formerly pastor in Western Yearly Meeting, and Alice Wagner of Kansas Yearly Meeting, received their B. D. degrees this Spring from Hartford Seminary. Alice Wagner will go to Whittier, California, as assistant to O. Herschel Folger, the Friends' minister.

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The Committee on Ministerial Training of the Five Years Meeting has given considerable attention to encouraging advanced educational work by Young Friends. Partly through their efforts, fifteen young people have taken courses looking toward the ministry or full time church service.

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William Hale, of Indiana Yearly Meeting and lately a student at Yale University, will spend the next few months campaigning against conscription. His headquarters will be in St. Louis. Mildred Holmes Hale and their baby daughter, Joanna Ardelle, will reside at Pendle Hill for some time.

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Lorena Pearson of East Whittier Meeting in California, was a welcome visitor in the Friends Central Offices recently. After visiting relatives in Indiana, she will visit her son, Clarence Pearson, in the C.P.S. Unit at Ames, Iowa. Among her Hoosier cousins are Lilly Hiss of Plainfield and Leona Wright of Indianapolis.

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Margaret McReynolds Roberts of Friendsville, Tennessee, has been admitted as a patient to the Irene Byron Sanatorium, Fort Wayne, Indiana. For the past year, Margaret Roberts and her husband, Bruce F. Roberts, have been members of the staff of Whites' Institute, Wabash, Indiana. Mail will reach her at the above address.

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Hartford Seminary has "almost become a Quaker institution" according to a report by Elmer Brown, one of our students at Hartford. The Friends students have met regularly as a Friends' group, studying Friendly faith and practice. They have been greatly aided by Alexander Purdy, acting-President, and by Moses Bailey, Friends of the faculty.

NEWS OF OUR MEETINGS

Messages were given in Amesbury, Massachusetts, Meeting at the morning service on May 20 by two representatives of the Gideons, telling of their work in distributing Bibles.

* * * *

Martindale Friends Meeting near Winchester, Indiana, has recently been redecorated and the interior refinished. A new heating system is to be installed and the exterior of the building painted also. The Meeting has a splendid orchestra which assists with many of the services. Mildred B. Allen of Farmland, Indiana, is pastor of the Meeting.

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Friends of Westfield, Indiana, Meeting shared in the Union Daily Vacation Bible School, which was held in the Friends meetinghouse. There was an average attendance of over one hundred children. A staff of eight teachers and ten assistants gave full time to the work under the direction of Charlotte Scott. The half-hour daily worship service was conducted by some outstanding leader in the community. The fortnight closed with a picnic, and on Sunday evening, May 20, the children presented a program at the Friends meetinghouse.

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In connection with the recent Family Life Week, South Durham, Maine, Meeting had a community supper in the adjoining grange hall to which about one hundred people gathered. Following the supper, a program of vocal and instrumental music and a devotional service were enjoyed in the Meetinghouse, after which James A. Coney, General Superintendent of the Yearly Meeting, gave a talk on ideal home life and presented movies on the problems of the family. Laura Jones, the Durham pastor's wife, is Yearly Meeting Chairman of Christian Home Life.

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Noteworthy events at Marion Friends Meeting were a family night with a missionary program; a supper meeting for the church league basketball team, sponsored by the men of the church; a mother and daughter banquet, attended by one hundred fifty-eight persons, which was addressed by Helen Walker, president of the Women's Missionary Union, while in Indiana.

On Sunday, May 13, First Friends had the privilege of having three meetings with Kirby Page as speaker. This was one of a series being arranged by John Kavanaugh of the Peace Section of the America Friends Service Committee. The auditorium was well filled with interested groups from other churches and organizations attending. With all of these blessings, First Friends feels added responsibility for becoming more and more a force for righteousness in the community which it serves.

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Glens Falls, New York, Friends had the special pleasure of Rufus M. Jones as visiting Friend at the May Quarterly Meeting. He came with a deeply spiritual message for Friends, speaking at both the morning and afternoon sessions. In the afternoon Mary Esther McWhirter, Secretary of the Children's Division of the New York State Council of Churches, also spoke, her subject being, "Helping Children to Worship." Her talk was especially valuable to leaders of church school and to parents. In the evening Rufus M. Jones addressed a mass meeting in Christ Church (Methodist), which was sponsored by the Adirondack Ministerial Fellowship representing some thirty churches in the vicinity. An offering of $140 was received for the American Friends Service Committee. Rufus Jones also spoke at the regular meeting of the Ministerial Fellowship on Monday morning.

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Winneshiek Quarterly Meeting was held at Sawyer, Wisconsin, April 27-29, with about seventeen representatives and others from the Monthly Meetings in this Quarter. Paul Barnett, General Superintendent, was present and spoke helpfully, as did also Thomas Brown from Hesper and Sylvia Pipkin of Valton Meeting. Sawyer Friends have improved the basement of the meetinghouse. The new facilities enable them to serve meals to the Quarterly Meeting. A new heating plant has been installed. The pastor, John Baxter, has been doing good work especially among the young people. All Meetings in this Quarter seem to be growing in grace, and the pastors have been working in unity. Two car-loads of persons from Hester, Iowa, Meeting came a distance of three hundred and fifty miles to attend, and felt repaid. The group from Valton, Wisconsin, Meeting stayed to attend the Cherry Land Youth for Christ Rally held at the high school in Sturgeon Bay.

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Salem Quarterly Meeting was held at Amesbury, Massachusetts, on May 19. The members of the Yearly Meeting Board of Care and Relief met on Friday evening at Huntington Home. The Meeting on Ministry and Oversight was

held at ten o'clock with Gertrude Smith serving as Clerk. After regular business was transacted, there was a discussion of "How Can We as Individuals Develop a Deeper Spiritual Experience?" Messages were given by Arthur Santmier, A. Edward Kelsey, James A. Coney, Henry Perry, and Eleanor Wood Whitman at the worship service, which was well attended. Friends were present from Cambridge, Lynn, Lawrence, and Amesbury, Massachusetts; Pittsfield, North Weare, Gonic, Exeter, and Kingston, New Hampshire; North Berwick, Maine; and Providence, Rhode Island. Following lunch, the business session was held, with Alfred Osborne, Clerk, and Caleb Smith, assistant. Reports were read from the following committees, Evangelistic, Peace, Public Morals, Bible Schools, and Home Life. Reports on the spiritual condition were read. Representatives were appointed to attend New England Yearly Meeting of Friends to be held at Phillips Academy, Andover, Massachusetts, June 20 to 25.

IN APPRECIATION

The significant feature of a poet is his ability to identify himself with the fate of his subject. Those who do not have this talent may reach the level to picture their own experiences and tragedies. They may even publish one best seller. But they can only play the melody of their own lives.

Marjorie Hill Allee was a great poet because she was able to see exclusively the problems of persons who surrounded her. I have never met anybody else who faced the fact of an incurable disease with a dignity that was not self-control, but the inherent nature of an olympic personality. In the stage of a disease that subjugates most of us so that we become self-centered, she remained interested in other people. With unusual spontaneity, she became aware of human problems that the majority disregard.

WERNER K. GOTTSTEIN.

U. S. O. EXPERIMENT

After struggling for more than a year with the problem of colored service men, an interesting and unique solution is being tried by the USO in Honolulu. Under the leadership of Thomas Johnson, Negro USO worker, an inter-racial club is being set up. This club is in a spacious building in a fine part of town and has been well-equipped with reading rooms, food bar, game tables, lounging room, and auditorium. The staff is also interracial — Caucasian, Negro, Japanese, part-Hawaiian, Portugese. Every effort is being made to make all men, regardless of color, feel equally at home.

MEMORIAL
MARGARET T. CAREY

Margaret T. Carey was born in Baltimore, Maryland, March 13, 1869, the daughter of Mary Whitall of Philadelphia, and James Carey Thomas of Baltimore. Her father was a well-known physician associated with Johns Hopkins Hospital in its early days. They were actively interested in many philanthropic enterprises as well as the religious life of the city. Both were able ministers in the Society of Friends.

Graduating in the first class of Bryn Mawr College in 1889, a trip to England and the Continent made her familiar with Friends of many countries. In 1893 she married A. Morris Carey, president of the Carey Machinery Company, Baltimore, a companion of like interests and deep religious concern. The Carey home was the center of gracious hospitality, making the lowly as well as the great feel the cordiality of welcome. Well-filled bookcases of the best in literature, evidences of travel in foreign lands, and an atmosphere of love and kindliness for all mankind caused the guest to realize that God was the head of that home.

In addition to the care of her family of six children, she was a conscientious worker for her Meeting, being a minister of the Gospel, teaching in the Bible School and active on many Monthly Meeting Committees. She represented her Meeting on the Baltimore Council of Churches for twenty-five years, was the only woman member of the Ministers Association, and for fifty-three years served on the Y.W.C.A. Board of Directors.

Her concern for the welfare of all people found release in her support of institutions for the under-privileged, especially the colored people of her city. She was always urging younger people to take up the task of securing justice and equality of opportunity among the races, and understanding and sympathy in all human relationships.

Her love for the Society of Friends is best shown in her devoted service to the Baltimore Yearly Meeting, and the work of the Five Years Meeting which she served in official capacity. For many years she has served as Chairman of the Evangelistic and Church Extension Committee of Baltimore Yearly Meeting, taking personal interest in the workers in the various Meetings, as well as the over-all work of each Meeting. Her love of books and sense of the needs of the young people for an education were united in her service as Chairman of the Education Committee. Many members of the Meeting are indebted to her for the opening of higher education, or advanced work in a chosen field.

Many summers spent in New England and occasional trips abroad proved refreshing interludes to her heavy winter responsibilities. These responsiblities were carried joyously until failing health limited her activities in the fall of 1944. Her keen interest and concern remained with her until she slipped quietly away on May 12, 1945, full of faith and good deeds. Her life remains an inspiration to us, and a challenge to carry on the work she loved so deeply.

PRISON VISITATION

James P. Mullin, Prison Visitation Secretary of the American Friends Service Committee, has recently returned from a four day sojourn at the Federal Penitentiary at Lewisburg, Pa., where he had visits of an hour and a half to two hours each with thirty-two men imprisoned there for conscience sake. One of them formerly worked with the Peace Section of the American Friends Service Committee. James Mullin finds that since his last visit to Lewisburg a little over a year ago, prison administrators have developed a better understanding of Conscientious Objectors and their springs of action than they had before. Periodicals such as *Fellowship*, the Friends' papers, the *Conscientious Objector* and certain newspapers hitherto banned are now permitted to them.

Most of these men, when "outside" were sensitive to social and economic injustice and racial discriminations, and their prison experience on the whole has increased their sensitivity. In most of the penal institutions which James Mullin has visited—and he has met and talked with more than four hundred men in twenty prisons during the past year—he has found a great concern for change in methods of penology. Many men who have been paroled, and are now working in hospitals and mental institutions throughout the United States, have been meeting together as they can and making plans for working for prison reforms in the future. This is a concern which has been close to Friends' hearts in the past, although recently it has slipped out of the foreground of their interests. These men who have experienced life in our prisons and who have brought to their experience sensitive imaginations and purposeful spirits have much to contribute to an awakening of the American conscience to this important and neglected subject.

Word has been received of the death of Simon Newlin Hester, Friends' minister, on June 17. A fuller account will appear in the next issue.

News from Hall and Campus

(Continued from previous issue.)

Lincoln School was one of the sponsors of "World Affairs Week" in Providence in March and meetings during the week were largely attended by students and faculty.

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J. Floyd Moore, Public Relations Director of Guilford College, visited Lincoln School, Providence, on April 16.

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Robert and Margaret Simkin, recently returned from China, visited, on March 22, Lincoln School where their daughter Margaret is a student.

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Dr. Vivian Pomeroy of the First Church in Milton, Massachusetts, was the Commencement speaker at Lincoln School, Providence, on June 7.

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College visitors at Lincoln School have included Eleanor Denison of Wells, Harriet Newhall and President Roswell G. Ham of Mt. Holyoke, Dean Mildred C. Thompson of Vassar, and President Herbert Davis of Smith College.

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Dr. Charles B. Spaulding, professor of sociology at Whittier Colege, has been serving as a panel member for the War Labor Board.

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Professor Maud Evans, head of the Home Economics Department at Whittier College, is retiring from active service and becomes professor emeritus.

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Emily Sisson White, a student at Moses Brown School in 1875, died suddenly on March 19 at her home in Providence, Rhode Island, in her ninetieth year. She had the distinction of having had about thirty relatives graduate from Moses Brown School, some of whom were members of the School Committee and assumed other positions of responsibility at the School. She was always very loyal to the School, having attended every Commencement for the past fifty years. Emily White was a birthright Friend, a member of the East Greenwich Monthly Meeting and later, for about sixty years, of the Providence Monthly Meeting. She was born in Anthony, Rhode Island, in 1856, the daughter of Asa and Mary Ann Peck Sisson. She leaves her husband, Willis H. White, a present member of the School Committee; two daughters, Mary H. W. Flagg of Arizona, and Louise White of Providence; two sons, Charles H. White of Cumberland and Edward A. White of Providence; eleven grandchildren, nine great grandchildren, and one nephew, Charles Peck Sisson.

Maude W. Hersey, who was a special teacher of little boys and house mother of the School's boarding department for younger boys for thirty-two years, died in Providence on June 30, 1944. A mother to every one of her charges, "Missee," as she was known to them, was proud of the School, and her interest in its welfare continued to the end of her life.

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The A Cappella choir of Pacific College, under the direction of Professor Roy Clark, has made a series of tours this Spring, presenting concerts in Friends Meetings in this vicinity. The choir is made up of a select, well-trained group from the larger College chorus.

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In collaboration with the Cooperative Movement of this area, Pacific College is hoping to set up a course of study designed to acquaint students with the program and problems of cooperatives and to give them a start on a leadership training program. In its initial stages, the course offerings will be quite limited, but as interest increases, it is hoped to expand the program so that a student may get training to enable him to choose some phase of the movement for his life work.

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The faculty of Pacific College has voted to grant one-half scholarships to all men who have served their country in Civilian Public Service and wish to continue their college education. They plan to extend other aids to CPS men so that they may have similar assistance to that given service men by the "G.I. Bill of Rights."

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Jean Standing of Earlham, Iowa, Meeting will teach commerce at Mallard High School next Fall. She has been a student at Penn.

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James Ball, from Des Moines, Iowa, has been paroled to the Friends Boarding School for educational and farm work. He was serving his second sentence as a C.O. in the Texarkana Federal Prison for failure to comply with Selective Service.

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Mildred Crosman Breed is Director of the Elementary School at Lincoln School and Winifred Edgerton Tillinghast is director of the Junior High Department.

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Doris Stogsdill, sophomore, member of the University Friends Church, was recently elected district representative and also member of the regional council of the Student Christian Association, from Friends University.

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Friendsville acknowledges, with sincere gratitude, a gift from the Business Women's Club of First Friends Meeting, Indianapolis, for a teachers' cottage, work on which will be started at once; also the gift which comes each year from the estate of the late Luther Trueblood.

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During a recent visit of Cecil Hinshaw, president of William Penn College, to Whittier, California, sixty alumni and old students met at a dinner party at the William Penn Hotel on January 16 to greet him. Dr. Edwin McGrew, Penn '95, was master of ceremonies. In the group were three members of the class of 1885: A. Clifford Johnson, Ada Johnson Williams, and Jesse Marshall.

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Ernest Weed, Penn '33, with his wife and family have moved to Oskaloosa from Brunswick, Maine. He became superintendent of buildings and grounds at Penn College after the resignation of Lewis B. Pierson who had served faithfully in this capacity for many years.

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Boyd H. Bode, Penn '96, recognized in educational circles as ranking next to John Dewey, recently retired from his professorship in Ohio State University, is serving now as a visiting professor in a university at Cairo, Egypt.

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Paul Barnett, Penn '41, superintendent of the Iowa Yearly Meeting of Friends, and his wife spent the month of January attending the School of Missions at Cornell University, Ithaca, New York.

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Robert Rinden, Penn '36, American Vice Consul at Johannesburg, South Africa, visited his parents in Oskaloosa in April. He was assigned for special duty in connection with the United Nations Conference in San Francisco.

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Elmer Tatum, Penn '13, and wife have moved to Wabash, Indiana, where they are connected with White's Institute, a juvenile home.

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Robert L. and Margaret Simkin, recently returned from their work in West China and en route to their new work at Friends House, Los Angeles, were very helpful visitors at Nebraska Central College and the Central City Friends Meeting, May 3-4.

Eleanor V. Gants, secretary of the Student Volunteer Movement, with officers in New York City, was a chapel speaker at Nebraska Central College during the first semester.

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Dr. W. O. Mendenhall, the visiting minister of the American Friends Service Committee, gave the address at the forty-sixth annual Commencement exercises of Nebraska Central College, Monday evening, June 4.

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Dr. John H. Ferguson, Nebraska Central College '29, has been on the staff of the Peace Section of the American Friends Service Committee for the past six months. He has been devoting his time and efforts to the campaign against universal conscription. Just prior to this, Dr. Ferguson served as Director of the CPS Camp at Gatlinburg, Tennessee.

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Richard H. McFeely, Director of Studies at George School, has been appointed principal of Friends Central School, Overbrook, Philadelphia, Pa. He will assume his new duties during the summer.

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Alexander C. Purdy, acting President of Hartford Theological Foundation, gave the Commencement address to the George School graduating class on June 11.

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George Townsend, Earlham ex'24, has become Seattle Director of the War Relocation Authority. He has been serving as Director of Personnel for the Immigration and Naturalization Service of the United States Department of Justice, and previously was Chief of Community Services for the Japanese relocation center at Eden, Idaho.

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William D. Webb, Earlham '29, sailed December 6 from New Orleans for Africa to assume the directorship of St. Silinda Institute, a teachers' college in southern Rhodesia. Mrs. Webb and their two children accompanied him, also his mother, Margaret Dorland Webb. Mrs. William D. Webb, who is a nurse, is connected with the hospital at the same place.

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A. Ward Applegate of Wilmington, Ohio, delivered the Commencement address to a large number of relatives and friends of Friendsville. Joyce Peters was the valedictorian of the class.

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John W. Frazier, Nebraska Central College ex'08, and now secretary of the National Prohibition Committee with offices in Chicago, Illinois, spoke at the College chapel on May 9.

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Ruth Burdsall Koehring, Earlham '32, acting director of the Wayne County Department of Public Welfare, has been elected president of the Wayne County Society for Crippled Children.

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Louise Clement, a former teacher in the American School in Tokyo, has been teaching in the Latin Department at Westtown this year.

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John D. Carter, Lansdowne, Pa., who has retired from business, has accepted the invitation to become Lecturer of Natural History at Westtown School. In addition to his talks in science classes and his "bird" walks with students, he will continue to work on his bird exhibits at the School.

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The Alumni Association of Westtown School has published a catalogue of the students, teachers, and officers of Westtown from 1799 until the present time.

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One Sunday evening in February, a chorus of twenty CPS men from the Delaware State Hospital at Farnhurst, Delaware, gave a fine program of religious music at Westtown School.

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The Cum Laude Society of Westtown School held its annual session at the Farm House on February 23. Five Seniors were taken in as new members. Dr. Edmund Stinnes of Haverford College was the guest speaker.

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The senior history classes at Westtown School have each had the privilege of spending a day in Federal Court in Philadelphia. Judge Albert Maris has met the groups and made the day more valuable by his explanations to them.

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The Alumni Asociation of Friendsville is responsible for the building of a boys' dormitory and a good start has been made. There were nearly one hundred alumni and guests in attendance at the banquet at the close of school. The program told of their loyalty and support to their Alma Mater.

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The Friendsville basket ball boys won twenty-three games out of twenty-four during the past season, thus making an enviable record for themselves and the school.

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Dr. Beryl W. Scully, Earlham '29, physician and surgeon of Rome, New York, died April 28 of a skull fracture received in an automobile accident as a result of wet pavement. Dr. Scully graduated from the medical college of Cornell University in 1933. After three years on the staff of Bellevue Hospital, New York City, he returned to his old home at Rome, where his father and mother had been practicing physicians. He and his wife, the former Mary Jarvis, Earlham '29, of Exton, Pa., opened their home to the Friends of Rome and vicinity for their weekly meeting. Besides Mrs. Scully, three small sons survive.

YOUNG FRIENDS CAMP CONFERENCE OF WESTERN YEARLY MEETING FROM JULY 9-14

Western Yearly Meeting will hold its eighth annual Young Friends Camp Conference at Quaker Haven, on Dewart Lake, near Syracuse, Indiana. The 1945 conference opens at two o'clock Monday, July 9, with a session of supervised recreation under Charles Johnson and will close with the noon meal on Saturday, July 14. Price of registration is $1 and room and board is $6.75. Leaders will be Stacy Wesner, Glen Rinard, Edna Mae Chandler, Edward Linton, Kathleen Hunt, Mary Hiatt, John Retherford, Homer Coppock, Dean Gregory, Wilna Moon, Albert Copeland, Francis Clark Brown, and Charles Johnson. All campers must be twelve years of age or older. Western Yearly Meeting invites one fellow and one girl representative from Indiana Yearly Meeting. Other Yearly Meetings wishing also to exchange representatives with Western should get in touch with Hubert H. Nickelson, Chairman, 1724 North Wabash Avenue, Kokomo, Indiana.

INSTITUTE AT ANTIOCH COLLEGE

Within a short distance of the Institute of International Relations at Antioch College are several thousand of Friends. They and others should be interested in attending the sessions held on July 2-12. "Teaching the Teachers" is a general concept of the several Institutes held across America.

D. Elton Trueblood, Penn '22, was appointed as one of the forty-two consultants at the San Francisco Conference.

BIRTHS

CADBURY—On May 13 to B. Bartram and Mary Virginia Cadbury of Rosemont, Pa., a daughter, Elizabeth Anne. She is a granddaughter of Benjamin and the late Anna Moore Cadbury of Moorestown, N. J. and great granddaughter of Joseph and Mary Thorne Moore, late of Richmond, Indiana.

CADBURY — To Joseph Moore and Lucille M. Cadbury of Germantown, Pa., on June 3, a son, David Frederick. He is the grandson of Benjamin and the late Anna Moore Cadbury of Moorestown, N. J., and great granddaughter of Joseph and Mary Thorne Moore, late of Richmond, Indiana.

GORMONG—Born to Earl and Bessie Benson Gormong of Benson Chapel Meet-

ing, Western, a daughter, Susan Beth, April 28.

HINSHAW — To Seth B. and Mary Edith Woody Hinshaw, in Asheboro, North Carolina, a daughter, Helen Eva, on April 30.

MILLS—To John and Miriam Hoover Mills on May 5, a son, Stephen Timothy. He is the grandson of Mr. and Mrs. Sumner Mills of Indianapolis and Mr. and Mrs. Clifford Hoover of Spiceland, Indiana.

RANDALL—To Albert and Mary Randall, members of Westfield, Indiana, Meeting, a son, Albert Ray, on April 14.

ENGAGEMENT

PRATT-CARY—Jacob F. and Anna B. Pratt, members of Easton Meeting, New York, announce the engagement of their daughter, Jean, to George Lucius Cary Jr., son of G. Lucius and Edith Cary, Glens Falls, New York.

MARRIAGES

DRAKE-LEE — Edna Drake to Thomas Ned Lee of Friendsville, Tennessee, on May 26, in the home of Marvin H. Jones, with Lillian E. Hayes, minister.

JESSUP - WOOD — Nellie Sue Wood, daughter of Conrad and Mary Denney Gunn, to Ralph Jessup, son of Leland and Mary Brown Jessup, at Westfield, Indiana, in the Friends Meetinghouse, on May 19, with Ralph Lawrence officiating.

KELLY-BAILEY — Marguerite Bailey, daughter of Moses and Mabel G. Bailey, to Frank G. Kelly on May 20, at Hartford Seminary Chapel, Hartford, Connecticut, with Moses Bailey, minister.

NEWBY-PRIGNITZ — Doris Irene Prignitz, daughter of Martha Prignitz of Buffalo, Iowa, to Richard P. Newby, son of James and Bertha Newby of Des Moines, Iowa, at Buffalo Meeting, Buffalo, Iowa, on June 1, with Richard R. Newby officiating.

WELCH-JOHNSON — Cumine Johnson, daughter of David G. Johnson, to Solon Chase Welch, on May 16, at Earlham, Iowa, with John McCracken, minister.

WOOD-BRILES — Mary Emily Briles, daughter of Raymond and Bessie Briles of West Grove Meeting, to Ralph T. Wood, son of Ray and Gladys Wood of Hinkle Creek Meeting, at West Grove meetinghouse, Western, on May 20, with Frank V. Stafford officiating. They will reside at Ames, Iowa, where Ralph Wood is stationed in a CPS Unit.

DEATHS

ANDREWS—Bertha Hadley Andrews at Evanston, Illinois, on May 16, aged seventy-two years. She was the daughter of Milton and Sarah Jane Hadley and was born near Thorntown, Indiana. Surviving are the husband, Dr. Benjamin F. Andrews; three daughters, Mabel Morgan, Frances Andrews, and Helen Comfort; and one son, Milton. Services were held according to the custom of Friends, with many speaking of her life and influence. Russell E. Rees was in charge of the service. Interment was in Memorial Park Cemetery, Evanston.

CRUMLY — Olive Folger Crumly on April 28, at Whittier, California, aged seventy-four years. She was born near Ridge Farm, Illinois, the daughter of Thomas and Mary J. Folger, later moving west where, after completing her education, she taught at Haviland Academy in Kansas. She was married to Harvey D. Crumly. Besides the husband, she leaves three children, Lorenzo T. and Emile R. Crumly, and Ivalou Haworth, and a granddaughter, all of Whittier, California; three sisters, Flora Barrett, Mrs. Wilbur Thomas, and Mrs. Roy Vinton, and a brother, Earl J. Folger. She was a lifelong Friend. George Weeks was in charge of the services, with O. Herschel Folger and Abijah J. Weaver assisting.

DOUGLASS — Elbert Douglass on May 14 at Peru, Indiana, at the age of sixty-four years. Death was due to an automobile accident. He was a member of the Amboy, Indiana, Meeting. Surviving are his wife, Nora Douglass, a daughter, three sons, and a brother. Services were conducted by his pastor, Isaac Harris, assisted by Stanley Carey of Fairmount. Burial was made in Pike Creek Cemetery near Amboy.

FARQUHAR — Mable Farquhar on March 26, at her home in Wilmington, Ohio, aged seventy-six years. She was the daughter of George and Judith Ann Brackney, and a birthright member of the Society of Friends. She was an Elder at the time of her death and had been an active member of the Meeting. She was united in marriage with Charles Farquhar in 1887. Besides the husband, she is survived by a son, Benjamin Farquhar; two grandchildren; and a brother, John Brackney, all of Wilmington. Services were held in the Friends meetinghouse, with A. Ward Applegate in charge.

GARST—Joel Garst on May 20 at his home near Wabash, Indiana, aged eighty-six years. He is survived by a daughter and a son. His wife, Anna Garst, preceded him in death in 1917. Services were held in the Friends meetinghouse with C. O. Watson and Grant Johnson in charge.

GRIFFITH—Alice K. Griffith at Indianapolis, Indiana, on April 13. She was a descendant of a long line of Quaker ancestors and was a charter member of Second Friends Meeting of Indianapolis and for many years was trustee and statistician of the Meeting. Surviving is a sister, Margaret L. Griffith, also of Indianapolis.

JAY — Hattie T. Jay at Cincinnati, Ohio, on March 28, aged seventy years. She was the daughter of William and Louisa Garner and was a lifelong member of the Society of Friends. She served as treasurer of the Woman's Missionary Union of Wilmington Yearly Meeting for many years. Surviving are two sons, Harold of Newark and Walton of Cincinnati.

MARSHBURN—Allen Jay Marshburn at Guilford College, North Carolina, on February 10, aged seventy-five years. He was the son of Obed and Julia Dixon Marshburn; a birthright member of Friends, and a member of New Garden Monthly Meeting for twenty-five years. Surviving are the widow, Josie Durham Marshburn; five daughters, Blanche M. Ferrell and Alice M. Bray of Greensboro, N. C., Edith M. Bailey, Advance, N. C., Lena and Ruth Marshburn of Washington, D. C.; a son, A. J. Jr. in service in Europe; and a sister, Sallie M. Sampson, Guilford College. Services were conducted at New Garden meetinghouse by Joseph Peele and Russell Branson, burial being in New Garden Cemetery.

MENDENHALL—Ella Hoskins Mendenhall, aged eighty-seven years, on May 4, at Westfield, Indiana. She was the widow of William Mendenhall. Surviving are two daughters, Elma and Myra Mendenhall, and two sons, Chase and Emmett Mendenhall; four grandchildren, three great grandchildren, and a sister, Lela Bond, of Chicago. Orval Cox of Marshalltown, Iowa, officiated, with Ralph Lawrence assisting. Burial was in Summitt Lawn, Westfield.

SIMMS—Florence Simms on May 9 at her home in Richmond, Indiana. She was born into a Quaker heritage in Crawfordsville, Indiana, in 1852, the daughter of Joseph and Ruthanna Garretson Greist. In 1879 she was united in marriage with Richard Simms, an English Quaker, and to this union were born four daughters. She was actively identified with several Friends Meetings in Chicago, where they made their home, and was largely instrumental in the organization of a "west-side" Meeting. Her home was a center for young Friends. Upon the retirement of her husband from business, they shared pastorates in small Friends Meetings for several years. Her husband preceded her in death in 1923. Of late years, as strength permitted, she was active in West Richmond, Indiana, Friends Meeting. Surviving are the three daughters: Ruthanna Simms and Gertrude S. Hodgson of Richmond, and Estella S. Hewson of Des Moines, Iowa; one granddaughter, Camilla H. Flintermann, and three grandsons, Norton and Richard Johnathan, and Marshall Hodgson.

WELLS—Eva Wells, on March 25 at Westfield, Indiana. She was a faithful member of Westfield Monthly Meeting, having served as assistant Clerk for many years, as well as trustee of church property and Bible School teacher. She was the daughter of Isaac and Ann Moore Wells, was a lifelong resident of Westfield, and has been librarian in the public library for some years.

WILES — Richard Harold Wiles on June 8, at Cedar Rapids, Iowa, aged 2 years. He was the son of Leslie E. and Eleanor Deadman Wiles, and grandson of Richard L. and Effie Wiles of Wichita, Kansas. Burial was at Cedar Rapids following services conducted by Taylor Guthrie, minister of West Branch Meeting.

WIXOM—Frank Wixom at Perry City, New York, on June 1, at the age of

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sixty-five years. He was a birthright member of Friends and had served his Meeting as Overseer for many years, and as Elder for four years. He is survived by his wife, Harriet Husted Wixom, four children, Caroline Sirrine, of Perry City, Eliza Young of Interlaken, New York, Francis, and Theodore of Perry City; and eight grandchildren. Services were held in the home.

Rebecca H. Dell and the family of Frank W. Dell wish to acknowledge with grateful appreciation the many kind expressions of sympathy during their recent bereavement in the loss of a loving husband and father.

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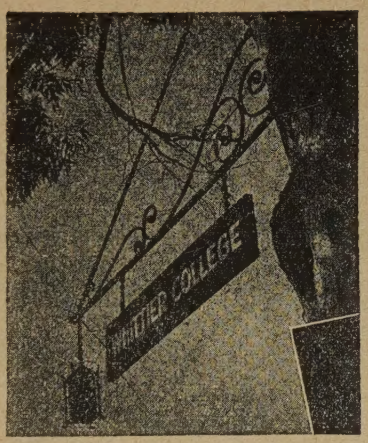

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Unified Service, 10:30 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

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